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W. J. SHUEY,
Dayton, Ohio

The Christian Cynosure.

Chicago, Thursday, Oct. 31, 1872.

FR. J. BLANCHARD, Editor.
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L. K. KELLOGG, Office Editor.

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Anti-Masonic Platform.

PREMIER.

Chiefly accepting the ideas and do-

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News of our Work.

INDIANA.

Letters from the General Agent.

SHEMISH HILLS, INDIANAPOLIS.

Ind., Nov. 20, 1872.

DEAR BROTHER: I am just in from Ams and leave at 1.30 P. M., for Lafayette.

I have been mostly, since the 17th, in the State. They are quite numerous and so far as I can judge from my short acquaintance, a very careful, judicious and considerate people. They have, I am glad to say, members in the Legislature. I have attended several of their meetings and in every instance have been cordially received. I held meetings and spoke at eight different churches with satisfactory results. The "Friends" are looking up the rule on "Secret oath-bound societies" in their "Discipline" and if rightly apprehended their character they do not see people who they say do not.

There have been no small stir among the "Crafts" since I came to this place, but they have avoided all discussion, although repeatedly invited and urged to do so. They expend their energies in church and denominational places of common resort. Like the Ephesians of old, these modern deacons to papas rise, having no arguments, resort to slanders, threats and boasting for their only "refuge," which will not shield their integrity from the scorn and contempt of intelligent people.

Upon the authority of "some woman" we have known of late, I have been reported a fanatic of dangerous character, and people cautioning against harboring me. I pity the men who have been misled under the immorality of the lodge and their ignorance in church and denominational places of common resort. They are helping forward our good cause, and destroying the influence of the lodge among intelligent people. When Mr. M. D. and I were in "Friends House" I shall with my family have our Sabbath School, and then execute this threat, the Friend very properly says "Does this think the chalice cost our property?"

I have only a simple instance and shows too plainly to be mistaken that those members of the mystic orders seek to control the churches and make every other institution subservient to their ends. In Indiana, despite rule. But their days are numbered, for they are being weighed in the balance and are found to be wholly wanting.

J. P. STUBBS.

The State Reporter.

DEPT. T. W. G. W. R. H.

LAFAYETTE, Ind., Nov. 21st, 1872.

Editor of the Cynosure:

At Pleasant, fourteen miles from Ellettsville, I visited a sister of the State, or Reform School, for boys from six to eighteen years of age. The premises of 22 acres is now with its two hundred occupants under the supervision of Mr. F. E. Levington, its superintendent. These gentlemen were from their point of duty, and their personal appearance, courteous manners, as well as the order and cleanliness that prevailed throughout the establishment, and the fact that they were efficient and competent guards for those intrusted to their care. Most of the domestic and farm labor is performed by the boys, and in one room which I visited, where sixty of the smaller boys are employed in buttoning clothes, \$500 per month is earned for the State. The boys were comfortably dressed and seemed happy and buoyant in spirit. There are religious instruction held in Sabbath school, often conducted by chrysems of different denominations, and Sabbath school in the morning. A commodious school-room with suitable apparatus showed that an effort was being made to render their active lives as profitable as their better and more ennobling than those acts of inhumanity or peccadillo which had occasioned their removal to this House of Reform.

After spending an hour and about the spacious building I returned to the village with not yet grateful reflections, and to think so many youthful minds and energies should be thus only perverted by sin and transgression, was painful to find that he had caused such a efficient institution to be provided in which none at least will be reformed and saved from lives of dissipation and crime.

The institution is itself a witness to the competency of its officers, an honor to the State, and a monument to the benevolence of Christian civilization, and say we pray and believe that God will be honored in the salvation of these poor, unfortunated souls that shall here be instructed in righteousness and brought to a saving knowledge of the truth as it is in Jesus.

J. P. STUBBS.

KANSAS.

STRAWBERRY, KAN.

Nov. 16th, 1872.

Editor of the Cynosure:

I have been waiting, in hopes that some one, who could wield the pen to advantage, would represent this week's issue. But having no yet seen any communication through your columns in regard to the progress of the anti-secret society here, I cannot longer withhold the good tidings, hence I take the liberty to write you.

With Bro. Levington of the M. E. church (of which I am a member) I presume I may expect trouble for disturbing the peace of that honorable body of Free and Accepted Masons.

The M. E. church seems to be because of being strongly Masonic, even the very strongest of Masonry. Now, if it is strongly Masonic, it is just and right that it should be branded; but if not, let it alone. I have seen it, and it is not ruled much by the lodge. In either case may those who are opposed to secret societies assert their rights and may the church be free from every appearance of a secret society.

I have seen no more of the M. E. church, and I am sure that it is sufficient without running any unnecessary risk, of these modern deacons to papas rise, having no arguments, resort to slanders, threats and boasting for their only "refuge," which will not shield their integrity from the scorn and contempt of intelligent people.

In regard to our work here in its infancy as yet, but is taking rapid strides. Five months ago I knew not the place, and now I am a member of the church. I have been reported a fanatic of dangerous character, and people cautioning against harboring me. I pity the men who have been misled under the immorality of the lodge and their ignorance in church and denominational places of common resort. They are helping forward our good cause, and destroying the influence of the lodge among intelligent people. When Mr. M. D. and I were in "Friends House" I shall with my family have our Sabbath School, and then execute this threat, the Friend very properly says "Does this think the chalice cost our property?"

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God. In other words, to be ignorant of any amusement must be engaged in because it is believed to be at the time most pleasing to God, and is intended to be a service rendered to him, as which, upon the whole, will honor

which the innocence or sinfulness of an act is found. But apart from the motive no course of action is either innocent or sinful, any more than the motions of a machine or the acts of an animal are innocent or sinful. No

He is happy whose circumstances
suit his temper; he most fortunate
who can suit his temper to his cir-
cumstances.

Logic has no power against
Contradiction is nothing to surmount

causes your own soul to grow strong and you to become like the fowl that prefer carrion for food. Retell all the good you can, and try to think of some good quality in those you associate with. You will be the

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more than anything else that we can or course of action should, therefore, —*Fried. Douglass.*

CHRISTIAN CYNOSURE

SUPPLEMENT.

82
EZRA A. COOK & CO., Publishers,

December 19th, 1872.

No. 11 Wabash Ave., CHICAGO, ILL.

The Abington Baptist Association and Masonry.

A REVIEW

By Alfred L. Post, of Montrose, Pa.

The Abington Baptist Association, at its anniversary, held in Ware, Luzerne County, Pa., Sept. 4th and 5th, 1872, took action in relation to secret societies. Masonry in particular, which is certainly matter of hope, may in the future be reconsidered and radically changed. The writer, occasionally an outsider, yet a Baptist, interested in all that pertains to Baptist policy, honor and usefulness in the world, impartial, certainly as to the action. He certainly intends to write in Christian candor and kindness, and hopes to be read in the same spirit. The facts of the case, as taken out from personal remembrance are as follows:

MINUTES—ITEM 15. Rev. S. E. Miller gave notice that he had a petition presented to the Association which was, on motion, referred to the following committee: Brethren Isaac Bevan, J. J. Owen, S. E. Miller, Wm. A. Miller, and Joseph Miller. Item 18. Committee on the petition presented to Bro. S. E. Miller, reported as follows, which was adopted:

Your Committee have carefully read and considered the petition, and would respectfully submit the following report.

The petition is respectful in its language, and as far as we can judge, Christian in its spirit. It is signed by more than sixty worthy brethren and sisters belonging to the Churches of this Association. The petition asks advice on certain questions connected with Freemasonry. Its undesignated object is to present before the Association for discussion, and to secure its decisions and action against that in relation, and as your Committee believe, against all secret societies.

Your Committee, with one exception, are agreed in recommending to the Association not to receive the document thus presented. They do not take this ground because either of them is a Mason or at present a member of any secret society, or is favorable to Masonry. Neither do they take this ground because they do not hold in affectionate esteem those who wish to bring this matter before the Association, and who have signed the document; they are willing with pleasure to give these brethren and sisters all credit for honesty and loftiness of motive.

But for certain reasons, which seem to your Committee to be eminently weighty, we think this subject should be kept out of the business of this Association. We believe thus, not because we wish to restrict our brethren as to their liberty of free discussion, but

First, Because we honestly believe that the third article of our Constitution precludes the introduction of this discussion. That article is as follows: "Its object (that of the Association), shall be to promote piety, harmony and efficiency in the churches, and the diffusion of the gospel throughout the world." We feel that this object should be sacredly and religiously kept in view, and believe the introduction of this subject, at this time and in this way, instead of promoting piety, would promote ill feeling and strife; neither of which are pious or favorable to piety. That instead of promoting harmony it would promote dissension and division, as it has already done in some of our churches. That instead of promoting efficiency, it would promote weakness and decay, as has always been the case by diverting the minds of Christians and Christian ministers from the heartfelt contemplation of, and duly practical appropriation and active application of the great and general truths

and objects of the religion of Jesus Christ.

And that instead of promoting the diffusion of the gospel throughout the world, it tends to enail and unduly to absorb the energies of our people in contending against one special evil to the at least, a partial neglect of the diffusion of the gospel.

Second. We believe that the time of this Association cannot reasonably be spared to discuss this subject.

Third. That the brethren who wish to discuss this subject have ample opportunity to do so in other ways.

Fourth. That the truest way to remove and correct all evils is to preach Christ, and him crucified, and earnestly to labor to bring up our churches to the true standard of the gospel, and to seek continually the conversion of men to the Saviour.

All of which is respectfully submitted.

ISAAC BEVAN,
JOSEPH B. MILLER,
WILLIAM A. MILLER,
J. J. OWEN, Committee.

From the records it appears:

1st. That, "More than sixty worthy brethren and sisters belonging to the Association," persons to whom "honesty and loftiness of motive" are willingly and with pleasure accredited, present through Eld. S. E. Miller, one of the ministers of the association, a petition, asking advice on the subject of Masonry.

2nd. That the said petitioner was "respectful in language," and as far as the committee could judge, "Christian in spirit."

3d. That the petition on presentation was handed over to the committee *unread*, leaving the body ignorant of its contents.

4th. That a majority of the committee, "after carefully reading and considering the petition," made report recommending to the Association not to receive the documents thus presented; "i. e., not to read nor consider the request of more than sixty worthy brethren and sisters belonging to the churches of Association, notwithstanding the fact that the request is presented in 'respectful language' and in a Christian spirit."

5th. That the Association, without calling for the reading of the petition or a word of discussion, adopted the report of the committee as presented.

Another fact of importance in the case is this:

Eld. S. E. Miller, one of committee, presented a very able minority report; and made an effort to get discussion and action upon it, but failed. The moderator of the Association decided that the snap judgment, adopting without discussion or the usual leave of discussion upon the majority report, settled the whole matter. The minority report could not be considered nor reported in the minutes. Such are the plain facts in the case; and it may in all truth be said that no intelligent Baptist can read them, without seeing at a glance, as to Baptist policy and brotherly confidence, they are grossly exceptional, and if justifiable at all, must be upon marked exceptional reasons. The majority of the committee felt this, and hence the labored arguments contained in the report. These prove the desperation rather than the justice of their case. Let us in Christian candor look at the reasons in detail.

First, the Negative. The majority committee say they "do not take this

ground because either of them is a Mason or at present a member of any secret society, or is favorable to Masonry." There is necessity to state this because they know that the action they recommended, on the face of it, would lead all thinking persons to suspect that there must be the inducement implied, leading them to such a recommendation. Again they say, "Neither do they take this ground because they do not hold in affectionate esteem those who wish to bring this matter before this Association and who have signed this document," etc. Most certainly the "more than sixty worthy brethren and sisters belonging to the churches of the Association" coming in all sincerity to the body with which they had long been associated, where they had rights and constitutional privileges, where most reasonably they might look for affectionate counsel and advice, coming to such a body with a petition clothed in respectful language, and a Christian spirit, and having their right of petition even squarely denied, they certainly need the strongest assertion possible to convince them that they are treated with "affectionate esteem."

Once again, they negatively say, "We believe thus (the subject should be kept out of the business of the Association), not because we wish to restrict our brethren as to their liberty of free discussion." Now, if the committee had not affirmed this, who could have doubted for a moment, that the very thing the committee did wish and mean to effect was to *restrict* their "brethren as to their liberty of free discussion?"

Secondly, the positive.—"Eminently weighty reasons." First. Because we honestly believe that the third article of the constitution precludes the introduction of this discussion. That article is as follows: "Its object (that of the Association) shall be to promote piety, harmony and efficiency in the churches, and the diffusion of the gospel throughout the world." Of course if the "constitution precludes the introduction of this discussion," that settles the matter. There need be offered no other arguments,—that is enough,—abide by the constitution or change it.

But what is there in the letter or spirit of the article quoted, that condemns, or shuts out the consideration of any moral question? that forbids candid, respectful answers to any who ask in a "Christian Spirit" for information, or would stimulate to higher moral action? Nobody that was not desperately pushed for argument could have thought of that article in a case like this. The explanations given by the committee, forced as they are at every point to meet a case, prove that the good brethren of the committee were acting under the influence of fear or favor, a bias of which they probably were not fully aware.

But the committee believe that the four grand objects of the Association as set forth in this article would all be contented by admitting the consideration and discussion of what they admitted to be an evil.

Let us look at the points made:

1. "The introduction of this subject at this time and in this way, instead of

promoting piety would promote ill-feeling and strife; neither of which are pious or favorable to piety.

Now why is this old phrase, "at this time and in this way," introduced here? It was stereotyped in opposition to anti-slavery and temperance reforms many years ago, but the old reformers had hoped that the editions and the plates with them had gone forever out of use; but here the phrase is again,—"at this time and in this way"—just as if made for an argument against progress and reform. As an argument, however, it has its weakness. It assumes that at some other time, or in some other way the thing proposed would be all right. So in this case, there might be a time and a way for the introduction of the discussion of Masonry and kindred evils when it would be "pious and promote piety."

"More than sixty worthy brethren and sisters of the churches of the Association" who signed the petition thought this was the time and the way; the four members of the committee thought it was not. A difference of opinion,—sixty against four; which party was right? Is it said the Association as a body was with the committee in opinion? Had the body heard the petition this might be said, but it had not. It had to act, or rather, did act on the opinion of the committee, as if afraid to hear and decide for itself. But what was there in the case that made that *impious* which under the circumstances might be pious and promote piety? What there was "at this time and in this way" that could turn,ameleon-like, piety into ill-feeling and strife, the committee would have shown, or explained.

2nd. The introduction of the subject "at this time and in this way," the committee believe "that instead of promoting harmony, it would promote dissension and division, as it has already in some of the churches." On their own admission there could not have been anything in the "honesty, loftiness of motive and Christianity of spirit exhibited by the petitioners that could produce such results unless there existed in the Association an opposite spirit and an opposite motive. Was the committee aware of the existence of such a spirit and motive, and disposed to have peace and harmony at the expense of impurity and wrong? Did Christ come in such case as this to bring "peace or a sword?" But it must somehow, be made to appear that the "Constitution precludes the introduction of this discussion."

3. "Instead of promoting efficiency," the committee add, it would promote weakness and decay as has always been the case by diverting the minds of Christians and Christian ministers from the heartfelt contemplation of, and duly practical appropriation and active application of the great and general truths and objects of the religion of Jesus Christ." Now how the introduction of this discussion, the discussion of Masonry and kindred secret societies, would "promote weakness and decay," or how they know that such "has always been the case," it would have been greatly to the credit of the committee if they had

informed the Association. "Has always been the case" is a broad assertion and certainly contradicts the implication contained in the "at this time and in this way," viz: The implication that at another time and in another way no such results, no promoting of "weakness and decay," no "diverting the minds of Christians and Christian ministers," etc., would have been produced. It is *wrong* that "promotes weakness and decay," and not the honest proclamation of the truth against wrong.

But to the concluding constitutional idea.

4. "That instead of promoting the diffusion of the gospel through the world, it intends to enlist and unduly to absorb the energies of our people in contending against one special evil to the at least a partial neglect of the diffusion of the gospel."

Well, then, by admission, *Masonry is evil*, "one special evil," the tendency of the discussion of which is "to enlist and unduly to absorb the energies of our people," etc., "to the at least a partial neglect of the diffusion of the gospel." What but a dire necessity, to make out a case, could have induced the committee to resort to a position like this? Under the constitution of the Association must the consideration of *special evils* be excluded? If the argument is good for anything it may go to this; and if it goes to this, away with the constitution, or the Association itself as unworthy of the name of Baptist. But the article of the constitution quoted cannot be made legitimately to hear any such construction.

The *Second* reason given by the committee is entirely of a business character: "We believe that the time of this Association cannot reasonably be spared to discuss the subject." Were the belief of the committee well founded there might be some little force in the argument. What could not be reasonably spared should not be spared. But who can doubt that the Association had time enough to advise the petitioners to treat Masonry and kindred evils as they do intolerance, slavery, gambling, Sabbath-breaking, papsy, Mormonism and all evils. But why give this as a reason at all, if the former one was good for anything? Was not the unconstitutionality enough?

Still another and another are given. "Third, The brethren who wish to discuss this subject have ample opportunity to do so in other ways." Here is information those brethren did not ask for, and probably did not need. They supposed doubtless that Baptists, above all others, held the right of petition and free discussion. They supposed they had rights and privileges in the Association with which they were connected, and chose in the Roger Williams spirit here to exercise them, not thinking, probably, that they should be met by brethren with the gag-law.

But to the concluding reason: "Fourth, That the truest way to remove and correct all evils is to preach Christ and Him crucified; and earnestly to labor to bring up our churches to the true standard of the gospel, and to seek continually the conversion of men to the Saviour." Here is a statement of Baptist truths, beautiful New Testament generalities, but as an argument what application have they to the subject under consideration? What, unless it be to illustrate the propriety of the course of the petitioners?

It may be said that a copy of the unred, yet condemned and rejected petition introduced here might throw some light upon the subject. Well here it is as signed by the "more than sixty worthy brethren and sisters belonging to the churches of the Association," as previously stated:

"To the Abington Baptist Association:

DEAR BRETHREN:—The undersigned members of churches, belonging to your body, would respectfully ask your advice upon the following questions:

It is reported by ministers and members of churches who appear to speak with Christian candor that Freemasonry is anti-Christian, or anti-Christ, teaching its members that they pursue only the religion of nature, and if they follow the rules of the order they will be saved; that they [Masons] draw many young men into their order, and under their infidel influence by pointing to ministers and church members as members of their order, to show that there is nothing wrong in it."

Question, 1st. If these reports prove true, will God hold us innocent if we refuse to make such an examination of the subject, as will enable us to give an intelligent warning?

2nd. If upon examination we find these reports true, is it our duty to give warning, or will we be equally approved if we hold our peace?

Lastly, What course would you recommend to those who believe they have conclusive evidence of the anti-Christian nature of the Masonic teachings?

Saying nothing of the logic of the statements and requests contained in this petition, who can doubt the propriety of the committee's statement, "the petition is respectful in language, and so far as we can judge, Christian in its spirit?" and that "they are willing with pleasure to give those brethren and sisters all credit for honesty and loftiness of motives?" Who can discover anything in the petition adverse to the fourth reason given by the committee against receiving it? Is there anything in it adverse to preaching "Christ and him crucified?" Any other aim or tendency but that of "bringing the churches up to the gospel standard" of purity, piety and efficiency? The answer is, emphatically, no.

Now for a brief examination of the contents of the petition. "Is it," says the petition, "reported by ministers and members of churches who appear to speak with Christian candor, that Freemasonry is anti-Christian, or anti-Christ, teaching its members that by pursuing the religion of nature, and following the rules of the order they will be saved," and by pointing to the example of ministers and church members, who belong to the order, it draws young men into its infidel influence.

As to the fact of such reports coming from ministers and other good men, who knew whether they affirmed, there can be no dispute; and simply this furnishes sufficient ground for the questions propounded to the Association. But this is not all. The reports themselves can, by the best of evidence, be shown to be substantially true. Leaving out of the question the proofs furnished in the voluntary and sworn testimony of thousands who have denounced Masonry, all the evidence needed is furnished by adhering Masons, and the standard works of the order. Take, for instance, the anti-Christ or anti-Christian idea. This is sustained by the definitions which Masonry gives of itself. The Cyclopaedia of Masonry, by Robert Macoy, Inspector General, (New York Ed., 1867, p. 341) gives the following:

"FREEMASONRY, DEFINITIONS OR.—The definitions of Freemasonry have been numerous, and they all unite in declaring it to be a system of morality, by the practice of which, its members may advance their spiritual interests, and mount by the theological ladder from the lodge on earth to the lodge in heaven." Webb's Monitor, by Rob. Morris, Cincinnati Ed., 1864, p. 36, contains the following: "Our institution is said to be supported by Wisdom, Strength and Beauty; because it is necessary that there should be wisdom to conceive, strength to support and beauty to adorn all great and important undertakings. Its dimensions are unlimited,

and its covering no less than the canopy of heaven. To this object, the Mason's mind is continually directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw ascending from earth to heaven," etc. On page 339, same book is found the following order:

"Brother faithful and deserving, Purchased by your faultless serving, Lending to a higher state.

Thus from rank to rank ascending, Mounts the Mason's path of love. Bright its earthly course, and ending In the glorious lodge above."

In the preface of the Antiquities of Freemasonry, by the Rev. J. Oliver, D. D., M. A. S. E. (pages 14, 15 and 16) we find the following: "And the universal diffusion of Masonry at this day proclaimed to the rest of mankind that its pedestal is Religion, its shaft Morality,

and its capital Virtue. This, indeed, is the true cement and intention of Masonry, which embraces all the graces and perfections of holiness; unites mankind in the strictest bonds of amity, as children of a common parent, and incessantly urges them to ask, that they may have; to seek, that they may find; and to knock, that it may be opened unto them. And this is the conclusion that Masonry draws from all her illustrations; he who practices all the virtues thus recommended in Faith, will rejoice in Hope, be in perfect Charity with all mankind, and finally receive a Pass-word into the Grand Lodge above, where peace, order and harmony eternally preside."

Looking beyond the Christian churches, what can Christianity itself do more for man, in this or the world to come, than that which is claimed for Masonry? But this is not all; it claims to be a religion that in saving power goes beyond Christianity. Webb's Monitor, by Morris, already introduced, page 287, declares: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and Mohammedan, in all their numerous sects and divisions, may and do harmoniously combine in its moral and intellectual work, with Buddhist, Parsee, Confucian, and the worshiper of Duty under every form."

How narrow and limited in the comparison is Christianity! It can save none but Christians. It invites all, but includes none but Christians in its covenant of redemption. Masonry can embrace and save not only the Christian, but the Jew in his Judaism, the Mohammedan in his Mohammedanism, the Buddhist, Parsee, Confucian, worshiper of any form of Deity alike! Masonry exceeds Christianity in its pomp and splendor, its forms and ceremonies, its altar, its priesthood, having many high priests, and Christianity but one; in its liturgy, rituals, temple decorations, funeral services, its libations of corn and wine. Church, and vastly more than the church of Christ, if its claims are well grounded! Who shall say that Masonry is not a grand system, rival to Christianity? If true, Christianity must be false; especially in its claims to be the only system of human redemption and salvation. Such are its claims (Acts iv. 12.) "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." John x. 1. "Verily, verily, I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way is a thief and a robber." Masonry denies this exclusiveness, has no need of Christ, opens another door, and climbs up another way. It comes to the churches with the, "You are right, only too exclusive, too sectarian. I am right and more liberal and efficient. Let us be friends." How plausible!

But how deceitful! What more did any wrong ever ask for than to be let alone? To have a quiet residence in the churches of Christ? Shut the door against petitions! Keep out discussion!

Pallock the lips of free speech! "Not at this time and in this way;" "O why hast thou come to torment us before the time!" are the exclamations common to all cherished systems of error and wrong. Must this let-alone policy be approved and acted upon? The reformers of all past ages have said most emphatically, in words and deeds, no. To find a yes anywhere in the past it must be, at least, outside of Baptist history. Roger Williams, standing for soul liberty in New England, is the type of a true Baptist, a true reformer in all time. Are we met here sarcastically with the question: Is not the body whose action you are reviewing "The Abington Baptist Association," an Association of Baptists? Was not their action, that to which you referred, based upon this very let-alone policy? We must answer, yes, yes. But this only proves that Baptists are not always themselves. Timid leaders and deceptive influences may lead them, sometimes, temporarily astray. Some Delilah, for the time being, may bewitch or blind them, and ignorance of facts may mislead them. But aroused and awakened to truth and duty, they neither let others else ask to be let alone in sin. So here, when the Abington Baptist Association comes to see what the petitioners saw, and to know that what was reported in the petition in relation to Masonry is true; that Masonry, as here proved, is a great and delusive system of false religion, an anti-Christ; there will be found in the Association no more of this policy. Mark the prediction: there will be no more of this, on this subject, in the future meetings of the Association. The matter of wonder will be that of the brethren who labored so earnestly and adroitly to keep the subject out of the Association, had not learned wisdom, (most of them were old enough) from anti-slavery experience. How utterly futile are all attempts to stay the current of reform when under God it begins to move in the hearts of his people! How dangerous are all attempts to steady the ark of God!

Brethren of the Abington Association, away with this worldly policy, this time-serving expediency; cater not to Masonic or other secret society, wealth and popular influence. Turning persistently from the hasty ill-advised and timed, not to say corrupt, act of excluding from your body the voice of reform, and that other less excusable act of adopting labored arguments to justify the wrong of that exclusion, come back to your old Baptist trust in God and the right; into the inspiration of "Fear not, it is your Father's good pleasure to give you the kingdom." Come to your next association gathering prepared to co-operate with the reform spirit of the rejected petition will, in accumulated strength, be there. Revolutions never go backward. This depends on it, is revolution, and will not go back. Join in its incipency, its day of test, that you may not be dishonored in the day of its triumph. It is Christianity fighting against one of its wisest, dearest foes, and it certainly becomes all Christians to see to it "lest haply they be found even to fight against God."

In the discussion which arose between the Pharisees and Sadducees in relation to the preaching of Paul, (Acts 23) the scribes after stating a fact, "we find no evil in this man," concluded wisely, "but if a spirit or an angel hath spoken to him, let us not fight against God." The language, spirit and motive of the petitioners have the highest endorsement of the "committee" as being free from evil. The evidence of the reform spirit in them makes appropriate the advice, "Let us not fight against God."

No man did or ever will do his duty
by and by."

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prisms shall cease to pulsate through
institutions of our country, then
Star of Empire shall sink beneath
horizon of America, and who shall
in her after-drama, and what shall
be scenes!

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I was pleased to learn through a B. B. minister, a few days ago, that the *Cynosure* is doing a good work in the northwest part of the state. Here is this "hot bed" of secrecy there, and seem to be contentions. The Masons here who are "radicals" do not bid fellowship with the "rebel" (as they call them) Masons. There is a lodge in the town west of here where the radicals attend. Oh! may our Heavenly Father hasten the time when these strong holds of Satan, shall be broken up never again to assemble.

ligion? I answer, he to who has given grace to "bear the curse the pain," looking beyond grave for his reward. He cannot care, for he knows "the end yet." "*The end*," which to the living, (who looks only to this life and body and cruel death) seems a gloomy and gloomy prospect, is glorious beyond description.

heaven of peace and joy, where
toll is over; a glorious home
whence he can see the work in
he spent his short life ever advanc-
and blessing future generations.
man would be a true reformer.

would rise above opposition, a

Rob. Morris Definition.

there,
 sorry means just what those on

ply. We will quote one of the Masonic authorities, viz., Robert Harris. In an article on the obligation, *Masonic, American Freemasonry*, p. 230, the question is: "Does the Master Mason's obligation require him to declare his giving evidence in an actual investigation when it is asked, 'Is this man a Master Mason?' He answered: 'prior and weightier duties do not permit, every man should be required to give any information when called upon.'"

to do so." Ques. "Ought not a
Mason—the laws strict intermit-

truth. "And, honest men from all parts of the world, are vainly endeavoring to expose the man who loves strict integrity as Maccabees, to stand up under circumstances and tell the truth and conscience even though it condemns a Mason." Ans. "Whatever must be the truth; but we have estimated, there are many occasions which we are not compelled at all."

Here is Masonic comment, o

pretation of Masonic obligation as the highest authority among them. To make sure that this interpretation is not misunderstood in its meaning, I will give an illustration from another article. The writer—Robert M. instances a certain case in court says, "we hold that B. should answer the question unless the court grants him permission. If the court is stupid enough, let them send him to jail or impose a fine; we should not be concerned with the result, it is thus testifying to the strength of *Masonic integrity*." Closing the article the author says: "B. owes his own obligations over come in with *statute laws*, we cannot fight with the law of God, is violated first of all, then refer the question to court. Whatever is thus authorized given us we will follow with the strength of mind we possess." F

upon do you see the meaning of Masoni

The Uses of Secret Collusion

The *New York Tribune* gives an account of an ingenious collusion recently put in operation on board a steamship by members of a secret female society. They assaulted an elderly gentleman who had had nothing to do with the matter.

under the pretext that he had
these improper attentions. The

—*Pomeroy's Democrat* has a Masonic column these rules, in others: "Never solicit a man to be a Mason. Never indulge in a free tobacco, in the lodge room. smoke, tattle, or laugh in a proceeding. Never get into a quarrel with a brother, or quarrel with your lodge at all."

truth, funeral ceremonies." It is needl

say that the "good of the order" requires a frequent repetition of instructions similar to the above. But are such rules given if the moral of the order is not of a low grade? Do "the best men in our communities," who are said to be Masons, accept such disgraceful rules?

that great age. He replied, constantly employing them; the of an old man is like an old ; if you would get any work out you must work it all the time."

ver, is so con-
rule to preach

to the feelings, one can find Christ, and he indifferent
since of strict whether others find him or not. I

scandalous re- prejudices cherished against him; to see no new friend coming to his table to see his blood under sinner's feet.

by his friends participate in their fellowship with the Father and his Son Jesus Christ, and share in the rich blessings of this

Men in low circumstances, although

gation is had by
own congrega-

tion of their families, and know that Freemasonry requires, not only knowledge, but attendance, and decent ex-

support its ancient respectability and grandeur.—*Hardies Monitor*.

known,—made
The cause of

Benunciation of Freemasonry.

Purity,
A FRIEND.

to any action of man, it should receive greater weight and dignity from its

Almighty God. We meet here and worship here, with views different from many of the world. Up to the skies

there is some hope even in the mystery

and in mortal rest banish from its
repose everything that connects it
with the bustle and turmoil of the

Christ we are bound openly and honestly to renounce every error, and correct every opinion not founded in

only to fall; interfere not with the duties of a member connected with society on earth. Such hopes, objects and necessities

the feelings that God and nature have implanted in the human bosom. A life of age is sometimes a life of sor-

dawning of reason, too soon clouded,
has set in darkness, and at the last
land mark between time and eternity

mourned as much over the past as they hoped for the future. With the experience and knowledge now in our

ages, and hualleeding, with
sually, would

other frail and fallible things of earth, the knowledge of mankind sometimes corrects the errors of youth. The

fashions, we are called upon every day to resist. The supposed alliance of Christianity with Freemasonry has been

the salvation
of the ark of

and before my fellow men offer the contrition, which God the Judge of its reality will weigh in the scale of jus-

ey came with of the heart are semblances of grief,
d Joseph, and but within me there is that which passes
er and when expression, and of that feeling my

was told them
These sheep

not keep this
utter to them.

sonic lodge, I pray God in mercy to
pardon me.

of his promise pardons his erring children, men cannot but forgive. Under such hopes the mind is at peace, and

of Samaria January 4th, 1828.

itation. I cannot make it in virtue of a pledge, to love my neighbor. It is, by fundamental duty. Much less by oaths and pledges make it to hate God and my neighbor. I can do can in the least relation to these laws. Should most solemn oath that I could eat nor sleep could I thereby my duty to starve and perish of sleep! See Acts xxiii: 22; the duty of the "more than thou who bound themselves by a sol-

Paul, therefore to either per-
bunger or fulfill their oath.
Harold's duty to kill John the
Would be have sinned in re-
breaking his blind and vile oath
his sin and folly consisted in the
oath, his greater sin and folly

ld he, Amer-
nment
to live

Nora.—The passage referred to is found on page 14th Bain.

Death From Smoking.

A case in my own intimate acquaintance has this very week appeared in the large circle of friends in this city.

The victim was exactly of the same age, years, and a companion from early childhood. For thirty years at least he has been a daily smoker of the cigar, but in all other habits temperate and regular, and of excellent constitution—one who of all men would be laughed at the suggestion that he

A week ago Sunday he was with the progressive paralysis tied of nicotine, and on Sunday he died. His death was most sudden. His first sight was lost, then motion of the neck, then motion of the arms, and so on throughout the body and he lay for a fortnight unmoving or make a sign, save a tongueless, inarticulate sound sometimes rose to almost frantic in all vain, to make known his wish to say to his family or for his consciousness and mental faculties had been unimpaired until two hours of the last, to agree that the death of him.

On the 26th of August, 1891, the following case occurred in his office:

Charles Sumner stood in his pulpit in the Senate and made the following "Pledge to the People": His message was that on that occasion have a reach, my soul struggling in the persecution for the truth.

"The convictions of the heart said, 'cannot be repressed. The accents of conscience must be they break forth with irrepugnant might. As well attempt to chain the waves of the ocean, the currents of the Mississippi, or the rushing waters of Niagara. The discussion of my will proceed wherever two or three gathered together—by the fire on the public highway, at the local meeting, in the church, in the movement against slavery in the Everlasting Ages, the gathering of the nations, soon to be gathered in the church. It may not lift in the high places of official power; but all who can put the humbly to the ground will comprehend its incessant and

The threatenings of God rest upon
as a solid foundation as his
promises.

The Lord does not afflict us to
bring us into misery, but rather to increase
our happiness.

Discipline is more needed
than dignities.

Charity is full of thankfulness for the blessings possessed, claiming but nothing—that its gifts may not be a burden, that they may be appreciated and be fruitful of much good.

Christ is watching from heaven those in whom his heart is and in whom his blood is. He is watching paternal and not merely as a spectator who watches in the excitement of a contest.

Men can have no fellowship with the truth.

DAYTON, Ohio.

preach to you of the resurrection and immortality!"

The beautiful roses in her breast to be the "rose" an emblem of the mod- esty and confidence she is to cultivate. The picture draws a very important lesson from the fact that woman among the heathen was the perfection of di- vinity, and grace loved her, unimpaired, a perfect image of the truth, ex- pressed by the lips of Pope, upon the designs of ancient paganism—

"—virtutes were pure reason and

The lecturer says on this point: "In ancient mythology, even among the heathen, where a charm was needed to save divinity perfect, they invariably chose the type of women. We see this in Greece, the goddess who presided over the golden grain, in Flora, the goddess of flowers, and in Pomona, presiding over fruit. Fortune, Fortitude, Truth, Fidelity, Friendship, all prominent de- ties, were given to women. Let us re- member the high position assigned your sex and that you walk worthy in it."

If the above is not a cogent reason

for proper decorum in a woman, where, say, can we find a more fitting one? "Worthy" might, who is not probably satisfied to know what pla- cements, pleasures the following ac- cidentally from Wendell Phillips, who has been a frequent lecturer on "Education adds the greatest charm to woman—it is a companion which no man can deprive, no climate dis- tance, no enemy alienate, no odorous refuse, no ornament in propriety and reserve."

We close this discourse with a few remarks from the chaplain: "The prin- ciples inculcated in the mind of the child by the mother are there for life- long; the importance that her mind has in the education of her child is un- doubted. It is a fixed prin- ciple of our order that women be taught to be a good manager, particularly in her position, that when left without assistance she may not be contented with the help of her husband. Also remember, my sister, that favors of God and beauty rain; but a woman that fears the Lord, she shall be feared. May daughters have dis- cretion, may you excel them and

be a good manager, particularly in

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ried, but I begged of them to preserve their coolness, and remain quiet, which they did. A number of men had by this time thrown themselves around the house as a guard, and then spoke of the house as a place of refuge, and that it had fasted three degrees, in which the audience was greatly interested. I was frequently interrupted by Masons in the audience, but finished up, as perhaps I ought, by saying, "Fair and square, and of what I said. But no response was made."

During the discourse a stone, weigh-

ing some five or six pounds was thrown

in a direct line with me, and I stood,

and waiting for the stone to reach,

of passing it to the window; but the

the window all fell to the ground,

leaving its shape and size imprinted

upon the wood of the window frame.

"Fear not therefore; you are of more

value than many sparrows." Blessed

be our God! JOHN T. KINGS,

July, 1873.

Correspondence.

Disintegration of the Church by

As an illustration of the fact that

one of the legitimate results of Free-

masonry is the disintegration of the

church, I send you the following

excerpt from a letter to the Editor of

the Christian Cynosure, dated July 10,

1873. The letter is from a member of

the church, and is published in the

Cynosure of March 27, 1873, under the

caption, "Try the Spirit of Secrecy."

In his address he took the position that Masonry is

not a religion, but a system of

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from manuscript, so that I can cer- tainly say no such thing. They were in a middle one, scarcely knowing what course to take, the minister, meantime, saying, "I do not make the demand for the good of the church, but for the good of the church." This matter has been in the press for about two weeks when a second consultation resulted in still another proposition, more liberal than the first, which I will give you next week, in the July 27th issue. J. T. KINGS, Editor, July 27th, 1873.

Corner-stones at Tremont.

Yonk, Pa., June 26, 1872.

To the Editor of the Cynosure:

Several years ago the Methodist of

Yonk, Pa., built a new church in this

place, and the ancient mason made it

all square, plumb and level; and then

who knows but that the spirit of old

king Solomon hovered around the

building while it was going on.

The Methodists and Masons are now

building the first Methodist church, dis-

cused by the Masonic temple, on the

site of an old church. It will be a

good building; but the cornerstone

was laid a few weeks ago, without

the first stone being laid. The

Masonic temple; no mason in the

place were to be seen. And as I

passed by and saw a Methodist min-

ister superintending affairs and free

ball players, and the other, in plain

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